Democracy is the Root of Problems, Whilst Khilafah is the Solution

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About the Author

The author of this book, “Democracy is the Root of Problems, Whilst Khilafah is the Solution” is the spokesman of Hizb ut Tahrir in the Wilayah of Pakistan, Naveed Butt. By profession he is an engineer. After his initial studies from Lahore’s prestigious University of Engineering and Technology, he went abroad to graduate in electrical engineering. Generally, when youth go abroad for higher education their whole effort is focused upon only upon getting higher grades and later, possibly settling there. Whereas Naveed Butt alongside his studies, studied Islam and its systems in depth. During his studies, he worked to create awareness in the Ummah regarding the implementation of Islam and all its systems, which would be only be practically implemented by a Khilafah state and he clarified that it was an Obligation, mandated by Allah ﷻ. He became part of Hizb ut Tahrir and when Hizb ut Tahrir was officially launched in 1999, he was appointed as the Spokesman of the Hizb in Pakistan. This is because not only is Naveed Butt aware of people’s problems and their root causes but also he knew very well what that Islam alone provides solutions for all these issues. He wants to make Pakistan truly an Islamic fortress, which can only occur through the Khilafah.

The Khilafah is a single state for all Muslims and is against the idea of people differentiating and dividing themselves on the bases of cast, school of thought, colour or regional identity. Naveed works on promoting Islam’s ideas, in accordance to the methodology of the Prophet ﷺ for change. He has spoken strongly against the Pakistan’s

colonialist system that is implemented and has played a great role in clarifying the Hadith of RasulAllah ﷺ, **ثُمّ تكونُ خِلافةً على مِنهاج النُّبُوَّة "Then there will be Khilafah on the Method of Prophethood."**

From day one, Naveed Butt was targeted by the American agent rulers, who were imposed over the Pakistani people. This is because for these agent rulers, to see an educated person who has a good understanding of Islam, exposing them and the colonialist system, in his writings, debates and discussions was unacceptable. Rather than giving their arguments in return, both traitors within the military and political leadership sent agencies to arrest him and in that process filed many false cases against him. All this made it very difficult for Naveed Butt to stay at one place permanently and he was constantly on the move with his wife and small children. During this time, there were many close calls with the agencies and despite all the hardships, his love for Islam and yearning for the implementation of the Deen made him a stronger Muslim.

On 11th of May 2012 when he had just arrived home after picking his children from school, Kayani's thugs arrested him and his whereabouts are still unknown. Naveed Butt is one of the few who has openly exposed the treachery committed against Islam and the people of this country, both with his pen and tongue. His life is a practical manifestation of the saying of Prophet ﷺ, **أَفْضَلَ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ** "the best jihad is raising the word of truth against a tyrant ruler." This book, written before his abduction, is just one example of his efforts to expose the very roots of the current infidel system and how

the Islamic system is the only solution for mankind. We pray to Allah ﷻ that He accepts Naveed Butt's efforts and make him resolute in facing the hardships imposed upon him by the tyrant rulers. (Ameen)

Foreword by Naveed Butt

Seven decades ago, in a desire for liberation from British enslavement and an aspiration to live life under the shade of an Islamic system, gave birth to the biggest migration in human history, during which hundreds of thousands of Muslims were martyred and thousands of Muslim women were raped. The sad reality is that these historical sacrifices by those sincere souls have yet to be given their right, because the Muslims of the Indian Subcontinent could not achieve actual liberation. The face of the Western colonialist went into the background, but his system was still intact and stronger than ever, despite these sacrifices. The colonialists always tried to implement their colonialist system, using both democracy and dictatorship in their favor. The colonialist Kuffar were aware of the fact that to maintain their dominance over Muslims it is necessary to keep Muslims away from Islam, its concepts and its various systems, through whichever means possible.

The Kuffar were also aware that Islam is complete way of life and therefore it is very difficult task to keep this Ummah incline to anything other than Islam. That has been the reason that the Kuffar not only encroached upon, invaded and occupied Muslim lands, simultaneously they initiated a full blown, organized cultural invasion against Islam to denigrate Islam, its clear concepts of its systems, to vague ideas in Muslim minds. Moreover, they presented their own concepts and systems under the guise of Islam, so that the Ummah of Islam does not feel that they are alien and in conflict with Islam. On

the one hand this cultural invasion affected the Muslim masses and on other hand it affected Muslim thinkers in profound way, even sincere Muslims who truly loved Islam were not free from the influence of such alien concepts and began to describe them as Islamic. Consequently, Muslims themselves became the protectors of the Western ideas, concepts and systems. Democracy is one such concept.

Today when Ummah is more than ever before driven by desire to liberate themselves from colonialist enslavement and is increasingly passionate about the implementation Islam, it is a very important issue facing Muslim Ummah that the structure of Islamic system should be clarified so that the Muslims can correctly identify their target. Just as important is exposing to the Ummah the falsehood of democracy and its true reality, so the Ummah can differentiate between the Islamic system and Western Capitalism and is not deceived by its mere use of Islamic names and terminologies.

This booklet is an effort in that direction. It focuses on problems that have arisen out of implementation of democracy. Moreover, it tries to expose reality of democracy and its incompatibilities with Islam. At the end a brief state structure of an Islamic Khilafah System has been presented, so that Muslim minds become clearer towards the idea of an Islamic state, against whose emergence the West has been plotting and striving for decades, so as to prevent it from becoming reality.

I pray to Allah ﷻ that He ﷻ remove and lay waste the effects of every false, fabricated, alien concept and western cultural invasion upon the Muslim Ummah and make the Ummah stronger on the true ideas of Islam, so that Ummah is able to take it as reference and basis for path of revival through the establishment of Islamic Khilafah Rashidah.

And towards this Allah is free from any difficulty.

Naveed Butt

Official Spokesman of Hizb ut Tahrir in the Wilayah of Pakistan

Democracy is the Root of all Problems

Democracy has been propagated and spread in society, claiming that it can completely represent people in the political system, that rulers can be accounted, rulers can be elected by the popular choice of the people, laws are made in favor of the people and as per the wishes of the people and minority rights are protected. However, it becomes clear to us when we preview state of affairs in democracy that these are all false claims and are based on a flawed perception of reality. Let us see how instead of solving these issues, democracy actually creates a whole host of additional problems and further complicates these problems by increasing their gravity.

True representation of the population is not achievable in democracy

Since rights to legislate are reserved within a particular group of people i.e. the parliament, to reach and enter such assemblies in such assemblies becomes the prime objective and motive of self-serving people. They seek to yield power and authority of legislation as a weapon to fulfil their own individual self-interests and objectives. That is the reason the agents of colonizing powers and agents of different lobbies do not hesitate to sacrifice investments in the order of tens of millions of Rupees and the lives of their party members to win elections for such assemblies. Consequently, representation of people and solving the problems of the people become secondary issues in their priorities.

Today people living in rural areas, i.e. the majority of Pakistan population, are forced to elect a particular section of people as their "representative" through their votes. A simple farmer does not hold material means to contest elections against the more privileged land lords. Or in the cities, the middle class government employee does not have the means available to a handful of big businessmen and industrialists. So, representation is skewed towards the materially privileged. This specific problem of representation of people is not unique to Pakistan democratic system. Politicians in America also require money, political backing and support from Capitalist multinational companies and powerful lobbies. Therefore, every nominee goes to such Capitalists and lobbies to collect funds before elections. Once they are inside corridors of power these politicians protect the interests of those companies and lobbies, instead of championing the cause of people and solving their issues and their betterment. The Iraq war is one example, in which the American government told lies to people of that nation and rest of the world. Now companies which had endorsed President Bush are benefiting from this war, in terms of reconstruction and oil rights in that country. Therefore, it is a fact that in every democracy of the world that people elected as politicians in assemblies are not the people's representatives. Instead they are in the pocket of powerful lobbies and the companies.

In contrast to democracy, in Islam, the Majlis al Ummah in a Khilafah system is not legislative assembly. Instead, the people participating in Majlis al Ummah have the responsibility to account the

ruler for his implementation of Islam and consult in administrative issues relating to organizing affairs of the public. These public representatives do not rule, nor are they provided with any developmental funds. They have no selfish interests that will influence their accounting and advising regarding the implementation of Islam.

Therefore, self-serving sections of the people do not find any attraction or motivation in entering into such a Majlis. Therefore, those people come forward to dispense this responsibility whose focus is only to seek the pleasure of Allah ﷻ through serving the people. Moreover, it is people who actually ask these representatives to contest elections and then elect them. Therefore, it is actually the Khilafah System alone in which it is truly possible to represent people completely.

True accountability is not possible in democratic system

In democracy, whenever the ruling faction desire amendments in the constitution or modification in laws, they can make amendments and preserve their dominance, immune and protected from the judicial process and enquiry.

The Pakistan Constitution, according to its Article 248, grants the rulers immunity so the president, governors and ministers are absolved from presentation before a court in matters related to their responsibilities. Similarly, Pakistan subjects cannot go to court

objecting against invalid government policies such as assisting America in its occupation of Afghanistan, shedding Muslim blood, deporting more than 500 Muslims in Guantanamo bay as prisoners and providing bases to American military and intelligence. This was all possible because through the democratic process, the Pakistan parliament ratified the 17th Constitutional Amendment by two third majority of parliament. So, activities taken by the Musharraf government in the first three years cannot be challenged in any court of law. This also occurs in other democracies throughout the world.

Furthermore, in democracy, laws can be modified at any point in time. So, after looting the public treasury, the ruling elite can legally secure themselves through amendments in legal laws. That is the reason that accountability by judicial process is made into a mockery in democracy. Regardless of how independent a judiciary is, parliament can change the rules of the game.

The National Reconciliation Ordinance passed in October 2007 is to benefit the politicians by cleansing them of horrendous crimes. It is a living example of this ugly reality. Court cases for crimes ranging from murder to corruption to the tune of trillions of Rupees have been excluded from the so-called accounting process, to ease the passage of these criminals into the corridor of power.

Democracy contrasts sharply with Islam. In Islam, nobody is above the law and accountability in the Khilafah, whether he is in ruling or in judiciary. Accountability of rulers has been mandated by

Islam. Therefore, neither the Khaleefah nor the majority of the public representatives would be able to nullify laws that account them nor make laws that position them above the law. Also people are not given freedom in Khilafah system to account rulers according to their wishes, so that when times are easy they abandon the accounting and when times become difficult, they turn to accounting rulers. Rather because of its obligation on Muslims, it is their duty to account their rulers and order them to the Good and forbid them from Evil, whether doing that is easy or tough, convenient or difficult.

Democracy is based on blackmail and is an unstable system

Fear of remaining in government plagues the democratic system. Under threat of a no-confidence vote, rulers must focus on keeping members of legislative assembly happy. In Pakistan, rulers manage to maintain their government rule by bribing public representatives through development funds, from which they can pocket, or appointing them as cabinet ministers and advisers. On the other hand, the politics of opposition parties is focussed mainly on bringing down the government, through gaining a majority in parliament and winning a no-confidence motion against the government. This produces a state of uncertainty and creates political instability, which negatively affects economy as well as the external and internal affairs of the state.

Apart from that, if a situation arises, where no clear majority is achieved by any party, then it becomes a difficult task to gain a vote of confidence, by gaining majority of the parliament. Such a situation consequently leads to inter-party dealings with political opportunism. Any government formed through such compromises are always prone to manipulations, instability and continuous political crises.

Similarly, smaller parties formed on the basis of race, language or region, with their small number of parliamentary members, create a pressure group which blackmails governments towards their ends and wishes. In order to save their coalition government, rulers fulfil demands of all hues. In this way, smaller parties, which represent far fewer people are able to maximize their influence and dictate policies to governments.

Again, the instability inherent in democracy is a far cry from the stability the Khilafah provides. In Islam's ruling system, after a person becomes Khaleefah, he is not the Khaleefah, for any specific section of people, rather he is the Khaleefah for the entire Muslim Ummah around the globe, regardless of School of Thought, race or language. Once he is elected and contracted as a Khaleefah, he cannot be removed simply because the public representatives wish his removal. The Khaleefah can only be removed either if he implements other than Islam or if he does not possess the legal Shar'i conditions to remain in his position as a Khaleefah. Therefore, without the threat of losing a confidence vote, the Khaleefah is not under any pressure from any group or individual from making policies that suit their interests. His

central focus is the complete implementation of Islam. Therefore, the Khilafah system is stable enough for ensuring continuous looking after the affairs.

Democratic system gives rise to regional and sectarian bigotry

In democracy, to continue in ruling government, the head of state has to again contest elections after a certain period of time. The head of state knows that to return to power again he must have the backing of the majority or an area with the majority population behind him. Therefore, he feels compelled to keep the people of areas of majorities happy, even if he has to deprive the rights of areas of minorities as a consequence. Also, areas with bigger populations become more significant in his mind than areas with smaller populations, such as the smaller districts or rural areas. This is the reason that even if the head of state may come from a province with a smaller population, his focus remains the bigger provinces. This bias in development and governmental activities towards majority areas leads to regional bigotry and communal resentment.

Since in the Khilafah ruling system, the Khaleefah is elected once and then contracted to rule by Islam. Without the pressure of re-election, the Khaleefah knows that as long as he is implementing Islam completely accomplishing what he has been entrusted, he does not have fear of the end to his rule. Therefore, he will not sway to any unjust demands from majorities. Therefore, he is not forced to take

actions in favour of majorities. Consequently, the Khilafah state is free from regional, linguistic, district level bigotry.

An added complication in Pakistan is that its federal system itself promotes regionalism because concept of federation itself is built on a foundation of disunity. Acceptance of a region or district as part of federation is taken on conditions of authority, privileges, terms of subsidies and various compromises. Natural resources that are available in the district are considered as the region's wealth instead of Ummah's collective wealth. The interest of the region gets precedence over the collective interests of the Ummah. As a result, never ending disputes arise over distribution of privileges and resources between the federal and provincial authorities.

In the federal ruling system, provinces have autonomy but they are interconnected through a general central rule. Whereas Khilafah is a unifying system in which Nowshera in the north, would get same attention as that of Karachi in the south. If Islamabad becomes the capital of the Islamic state then, its organization and its development will be similar as that of Mianwali. Economy and budget for different regions are not biased and funds that are spent on people are also allocated according to needs. For example, if a region's revenue is double its expenditure then fund would be allocated to it according to its requirement and will not be in proportion to its revenue generated. If a region's income is less than its requirement, than additional funds will be allocated from the collective budget for such a region, according to its requirement whether that region generates revenue

sufficient for its requirement or it fails to produce enough revenues for itself.

Democracy cannot provide justice and it is not possible to safeguard the rights of minorities within it

Since it is majority who decides on all matters in democracy, it naturally leads to the importance of majority and insignificance of minorities.

The majority legislates as per its wishes with little regards for minority's aspirations. Today, in America, the majority has signed for draconian legislation against the Muslim minority in the name of the Patriot Act. According to the Patriot Act any person can be accused for terrorism and sent to jail for indefinite period. In all the democratic countries even legislation related to justice and judiciary is at the mercy of the majority wishes. They are amended whenever majority wishes to change them. Therefore, keeping Muslims locked for years in Guantanamo bay without any prosecution, sending an accused to jail without informing him of his crime, using the excuse of national security, and not letting him appoint a defence lawyer according to his wishes have become norms of the justice of the so called "civilized" American society. All this injustice is accepted there because it is enacted on the basis of democratic principles. Similarly wearing according to Hijab in educational schools of some democratic countries

of Europe has become a crime because their public representatives of the majority are unable to tolerate that additional piece of clothing.

In the Khilafah, legislating sovereignty does not lie with humankind. Therefore, legal amendments in legislation related to justice and judiciary are not subject to “approval” and “wishes” of majority or on the basis of need. Allah ﷻ is the Legislator and He alone is Sovereign over all humankind and determines what is legal and what is illegal. If Islam has forbidden to force a non-Muslim to become Muslim or granted him legal rights to appoint a legal representative as per his wish to defend him from any accusation against him, then no institution or individual can deny him that right, neither the Majlis al Ummah nor even the Khaleefah himself.

Hence Allah ﷻ has protected and secured the rights of minorities and non-Muslims by taking away the sovereignty to legislate from humankind, providing them with peace and safety. It was only under the Khilafah that Jews and the Christian Arab tribes lived over generations in peace and prosperity.

Corruption and democracy are mutually dependent

Political corruption is presented as a huge problem in all the democratic societies, around the globe and discussed time and again.

Most of the people have taken corruption as a problem of individuals only. They get involved into serious discussion and launch

movements to clean such people from the democratic ruling system. However, corruption is integral to democracy and produced by democracy itself, because it is the fundamental principles of democracy which give rise to corruption. Since in democracy sovereignty to legislate lies with humankind, corrupt and self-serving people know once elected in a democratic system, they can make laws to legitimize corruption by him, so that it will not come under the scanner of judiciary and he will be safe. Thus he regards his "investment" of millions of rupees to become a public representative through election a wise one, as it will give a good "return."

In this way, the most corrupt people of the population are attracted to and brought into assemblies. Practically, the assembly is no longer preoccupied with taking care of interests but is a platform for these corrupt elements of society to secure their own interests and those who brought them to power, the colonialists. Furthermore, the privilege given to these members of assembly to vote for no-confidence motion becomes another cause for political corruption. The rulers grant development funds and ministerial perks to keep these members happy and satisfied. The National Reconciliation Ordinance passed during Musharraf rule bars police arrest of any members of parliament for any kind of crime that they would commit or have committed, until a parliamentary commission approves such an arrest. Therefore, it is very natural for criminal and corrupt people to run towards assembly, like flies gather upon honey. And it is inevitable that in democracy, power corrupts and absolute power corrupts absolutely

In the Khilafah, since the Majlis al Ummah is not a legislative body, nobody can “launder” their loot and plundering through membership of this body. Similarly, public representatives do not possess the authority to remove the Khaleefah according to their whims and desires, so the Khaleefah is not forced to bribe them to keep them happy and satisfied. Therefore, corrupt elements do not find any benefit for themselves in the nomination to contest election for the Majlis al Ummah and become a public representative. So the Khilafah does not become the vehicle to produce or promote corruption in society in contrast to democracy.

Democratic system makes it possible for colonialists to interfere in our affairs

The fundamental problem with Pakistan's ruling system is its colonialist nature which the colonialist British left behind for us and through which the American colonialist now controls the affairs of Pakistan. Democracy provides such colonialists with a back door entry into the ruling system for their interests, since legislative sovereignty lies in the hands of humankind. Therefore, it becomes possible for colonialists to control the system in order to exploit the country and its resources. In dictatorship, colonialists have secure the service of the dictator and his entourage in order to create laws and policies for their interests, whereas in democracy, colonialists secure the agency of a group of politicians for the same. In military dictatorship they secure

services through kick-backs from military contracts and other similar matters, whereas in a democratic set up they employ funds and grants for the same. They have a market of corrupt people to choose from, people who are seeking to make billions after investing millions for election campaigns. So, using those democratic principles, constitutional sanctity was provided in the form of the Seventeenth Amendment to Musharraf's pro-colonialist laws and policies at the beginning of America's war on Muslims. In the name of national interests, his laws became sacred, whether he declared Jihad as terrorism or allowed America to build bases on Pakistan's territory or wage war against Islam and its teaching, in the name of addressing radical mind-sets.

Islam rejects such dictatorship by colonialists, whether it is single military person and his entourage or a group of civilian democrats. In the Islamic state, laws are implemented based upon the legal Islamic Shariah evidences related to it and it is mandatory for the Khaleefah to establish the divine evidences from the Noble Quran and Sunnah of each and every law, which are being implemented. In this way sovereignty, actually lies with Allah ﷻ and it becomes impossible for colonialists to control the legislative process for their interests in the Khilafah state.

Furthermore, officials and politicians of the Islamic state are not allowed to make relations with Kafir states as happens in Pakistan's colonialist system, such as participation in their parties and dinners, contacting them during any unofficial visit. Consequently, the

doors of the Islamic State are closed for colonialist powers and because Allah ﷻ alone is Sovereign, the source to exert colonial pressure and their control is uprooted.

Democracy and dictatorship are both forms of enslaving humans to other humans

In democracy, sovereignty belongs to humankind not to Allah ﷻ, the Lord of Humankind, which means people are allowed to decide laws for themselves according to their whims and desires. Practically this legislation is made by a particular set of elected members of a legislative assembly, which is provided with the sovereignty to legislate laws. This group of people set Halal and Haram and decides what is forbidden and permissible for the people. The people are compelled to follow and act according to these laws. In this manner democracy enslaves humans to the whims and desires of others. As such a distinction between dictatorship and democracy is that dictatorship enslaves humans to one person and his entourage whereas democracy makes humans slaves of a particular group of elite men.

The system of the Khilafah makes the right of legislation exclusive to Allah ﷻ and thus prevents men from ever becoming slaves to the whims and desires of other men. In the Khilafah state, people are not bound to the whims and desires of other peoples, because they abide by the laws of their Creator. Obedience manifests in their

practical worship and slavery to their real Master, Allah ﷻ, the Creator. This is the original purpose for the creation of humankind.

Democracy is incapable of producing correct solutions to the problems of life

The **s**ource of legislation in democracy is the limited human reasoning. The reasoning of men is deficient to produce correct solutions for all of life's due to the limits on his thinking. Today, the West has to arrive at a specific solution, let alone a correct one, for issues like cloning, abortion and mercy killings (euthanasia). because the mind is not capable of unerring comprehension of the reality of these issues, neither in their origin nor their implications upon human society. Therefore, human reasoning cannot arrive at whether they are good or harmful. This is the reason that the Western world is divided regarding many such issues and is far from reaching any definite solution. Solutions are advocated, flaws are found and then new ones are advocated or older ones are tried again. This circus is because the West has failed to acknowledge this natural human weakness in totality, and instead tries to paper over it by stipulating that the majority opinion should be adopted. However, majority opinion is not a guarantor of truthfulness of the opinion. This has been fundamental reason that Western society while trying to solve its problems on the basis of the philosophy of freedom has been plunged into misery. It has been transformed into a largely criminalized society due to the

unjust distribution of wealth. Children born out of illegal relationships, barely raised by armies of overworked single mothers, try to find identity in gangs and drugs. Psychological disorders are very common. These are ugly consequences of limited minds trying to solve complex societal issues by subjugating them to majority choice, such that humanity is brutalized by injustice. This society has become a lesson before all of humankind, since they revolted against any laws ascribed to the Creator and made the whims and desires of men the criterion for action. Yet, the current rulers of Pakistan want this country plunge this entire country in the same abyss of misery. People have been compelled to suicide, after continuous starvation, robbery is rampant even in broad daylight and people are dragged through courts for decades seeking elusive justice.

In contrast, in the Khilafah, human reasoning is not the source of legislation, rather it is revelation (Quran and Sunnah) from Allah ﷻ. The role of the human mind is to understand what Allah ﷻ has ordered and forbidden. Since it is Allah who is Creator of men, earth and the universe therefore it is He only who has ability to provide solutions for all of humankind's issues in life. Therefore, the Khilafah would not only liberate Muslims from the clutches of injustice, rather it would liberate the whole of humankind from the brutality and injustice of capitalism, through implementing Islam.

Democracy is the biggest hurdle to the implementation of Islam

Today democracy presents the biggest hurdle in implementation of Islam. The vast majority of people in Pakistan desire the implementation of Islam and its thousands of blessed laws. However, since in democracy no single law can be passed according to democracy unless a minimum majority of 51% of the public representative sitting in assembly accept it. This is even though Islamic laws are mandated by Allah ﷻ. Therefore, despite the Ummah's aspirations, Islam is made to sit outside the corridors of power, because the majority of the public representatives are there for their self-interest and not for Islam. Furthermore, since these public representatives make law themselves, they cannot be punished for making anti-Islamic laws. Therefore, we see such people do not even hesitate to wage war against Allah ﷻ and His messenger ﷺ, violating countless laws of Islam governing all spheres of human life including ruling, economics, judiciary and education.

In the Khilafah ruling system, laws legislated by Allah ﷻ are the laws applied by the State. Neither the Khaleefah nor the public representatives within the Majlis Al Ummah have the right to suspend or revoke them, therefore the complete implementation of Islam is assured in Khilafah State. Also, since sovereignty in Khilafah lies with Allah ﷻ alone and not with the Khaleefah, therefore if he tries even to revoke and replace a single law with a kufr law, he would not only be accounted for it, his removal would be mandated should he insist on his kufr.

Collective wisdom is not always appropriate in many issues

Many people prefer democracy over other systems of life because they think that in democracy decision are taken based on the collective wisdom and not on individual's wisdom. Furthermore, they think that the collective wisdom of a society is always better than an individual's intellect and wisdom. According to this basis, they consider following the majority opinion in whichever situation is the closest to truth as is possible. It cannot be denied that in few specific situations, majority opinion carries ability to direct the opinion to correct decision. However, at the same time it would be gross mistake to consider that the majority always is capable of providing the true opinion. For example, every individual has to understand the evidences that establish Allah ﷻ as the Cause of Existence and Creator and decide for himself. A single man would not choose a particular religion simply because the majority of world population consider a particular religion as true. If majority view is considered as correct opinion then all Muslims would definitely need to leave their religion, because majority of the world today is not Muslim. Similarly, would be the case for other issues like Hijab. If the majority of women do not wear Hijab, should that mean those wearing Hijab should take it off since the principle of collective wisdom would ask for that decision? If the majority of the world population do not consider dealing in usury a problem, should Muslims adopt this idea, because the collective wisdom of the whole world demands it?

Therefore, we learn that belief and viewpoints for way of life cannot be accepted or rejected based on majority or minority view. Rather all these matters and viewpoints must be decided upon based on their correctness or falsehood. That is the reason in the Khilafah, that Islamic laws are not open to any vote or referendum or any debate because Allah ﷻ has already decided and mentioned regarding their rulings in the Quran and the Sunnah. The Khaleefah is merely responsible for their implementation. Whereas in democracy, even these matters remain at the mercy and acceptance of majority and without any support from the majority, these Shariah rules can never become the laws of land as has been the case in Pakistan for over sixty years.

This also holds for science, technology and technical matters, where the principle of collective wisdom cannot be accepted. If the majority of the scientists agree on an incorrect scientific view, so should a scientist reject his new view because majority of the scientist do not accept his view. Certainly no sane person would agree to such a principle.

Today, to expand Pakistan's energy production, should solar energy be used or dams constructed or use atomic reactors to generate electricity or wind energy should be utilized? All these matters are technical and require certain level of expertise to even offer an opinion. Therefore, we all know that the majority of graduate public representatives would not help to resolve the issue, through reaching appropriate solution. Rather only experts in these technical

issues would be able to provide the strongest opinions in this regards and these people are not the majority in the society. In Khilafah System different members of Majlish al Ummah can give their opinions on such matters of expertise, but these opinions are not binding upon Khaleefah to decide this matter. In such issues Khaleefah would consult with the experts in these areas and decide on the matter and implements the strongest opinion. On the other hand, in democracy the majority of the parliament has privilege to decide on this matter. Consequently, many such issues become victim to political point scoring and add to the woes of public.

The Reality of Democracy

Democracy is an age old concept, predating Islam

Democracy is neither a new philosophy nor the peak of human development. The foremost to discuss democracy were Greek. When secularism was originated in Europe, the West adopted this democratic philosophy because of the separation of world affairs from religion meant an alternate to religion in deciding upon man's affairs. In Pakistan, many people that call to democracy are unaware of the fact that secularism is behind the concept of democracy as its backbone.

If the Khilafah were a democracy and democracy were from Islam, then what is the reason that democracy, which is centuries older than Islam as revealed to RasulAllah ﷺ, is not mentioned in the Ayah of Quran or the Ahadith? We do find repetitive mentions of Concept of Unity (Tauheed) in Quranic evidences and the Ahadith, clarifying that it is not a new concept, rather all the previous Prophets conveyed Tauheed to their people. Despite this, there is no single Shari evidence that says the Islamic ruling system is actually one form of democracy. Therefore, we appeal to those who calls towards democracy, not to thrust the Muslims into the times of Jahiliyyah (Ignorance), an era in which man-made systems destroyed people in this world and doomed them for torment from their Lord in Hereafter.

The defining characteristic of democracy is neither elections nor accountability nor consultation (Shura). Rather the basis of

democracy is to provide men with the privilege of making laws for others. Democracy is a term fixed with its definite meaning and it is not up to anybody to redefine it or interpret it according to his fancy. Democracy is a western term and it comes from the Greek language which means 'rule by the people.' The people are sovereign and the source of all right and wrong. Being sovereign, people would choose legislation and system through their representatives. Every individual from the people have equal rights to determine legislation and systems.

So to try to interpret democracy as 'accountability by people' or 'consultation with people' is not only oversimplification, it is misinterpretation. It is living under false illusion and self-deception. Similarly equating democracy with elections only is incorrect.

If in any country people are given rights to account a ruler, it does not become a democracy. As an example, a person would allow people to advise and account verbally, but he would legislate according to his own opinion bulldozing the wishes of the people, then nobody would call such a system a democratic one, simply because there was scope to advice and account the ruler. A clear example of this situation can be seen during the governance of Mr. Musharraf who seem to consult with people of different opinions and apparently granted the media a certain level of freedom for accountability. However, only Mr. Pervez Musharraf used to put a final seal of approval for each and every decision at a national level and these first three years of his rule were never considered as a democratic period.

Similarly, if in any state people elect their own ruler but after getting elected as ruler he would rule as per his wishes or particular philosophy or Aqeedah with utter disregard to the views of the majority of the people, then such a rule would not be counted as a democracy. Therefore, the reality of democracy is sovereignty for the people. Legislation is found resting with public representatives and not solely "election" or "accountability" or "consultation."

In other words, democracy has people as sovereign and a decision of their majority is considered sacrosanct and sanctified for any matter. And that is the basis of democracy.

Due to this basis, the West completely embodies the living depiction of what is mentioned in Surah Al-Aaraf 7:179, **أُوْلَئِكَ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ "They are like animals, nay they are worse."** Whether its adultery or fornication or homosexuality or prostitution or drinking or gambling, all these evils are allowable in West simply because majority of their public representatives under democratic system holds them permissible. Fatherless offspring born out of illegitimate sexual relationships, degradation and exploitation of women, rampant materialism, concentration of wealth in the hands of few are all ugly consequences of this democratic system in which Man has free reign to legislate in any area he desires.

This democratic system produces a society in which Man is lord as well as slave. Man is sovereign, simultaneously the legislator and the subject of legislation. When the mere majority of public

representatives sitting in an assembly is the criterion for good and bad, then all sorts of laws can be created and modified. In such a setting the desired constitutional articles, 62-63, can be removed during the presidential election and legal cover can be provided to provision of logistical support for America in its so called war on terror.

Certainly democracy is a system of men's whims and desires. In this system, sovereignty, which by rights belongs to Allah ﷻ alone, is provided to men. This is why it is a Kufr System. This is why the poet said,

Democracy

The Muslim merely thought of it as merely name for elections

Lo, beware! It is where mind arbitrates over Shariah's provision

Democracy is that style of ruling, O those who have minds

Where Man is the one who determines legislation

Where permission is granted to gambling and adultery!

That in the world is called ideal Democracy

What is known as Islamic democracy is another version of Western democracy

As far as Islamic democracy is concerned, then there is no trace of existence of any such reality. What is known as Islamic democracy is in fact merely another form of Western democracy. It is a democracy presided over by Muslims, without any semblance to Islam.

In Pakistan, there is a misunderstanding regarding democracy that it is only a name for the process of elections. So if any system allows people to elect public representatives and appoint them in ruling assemblies, then such a system is termed as democracy. Then it is said that since Islam orders elections for rulers, who must come through consent and choice, and Islam prohibits usurping the rule, therefore democracy and Islam are one and same thing. This thinking is flawed, similarity is not equivalent to being exactly the same. Nobody ever claimed a lion and a goat are one and same because of the similarity of having four legs, one head and one tail. Similarly, if there are characteristics that apparently seem similar between democracy and Khilafah, both cannot be termed one and the same. The basis for both of these system, their derivatives, their creed, their generalities and details, their viewpoints towards men, life and universe and their effects on society are poles apart. One originates from the limited minds of the men and the other is revealed by Allah ﷻ.

Democracy is not merely a process of selection of public representatives to ruling assemblies. It is a ruling system where Man is sovereign and the source of legislation. In democracy, any law requires approval by a majority of the parliament. This reality is also the same

in Islamic democracy. In Islamic democracy, an Islamic law is not made into a state law by virtue of having been ordered by Allah ﷻ. Instead, if it ever becomes state law, then it is only because the majority of public representatives have provided their approval for it.

Even after Allah ﷻ has stipulated laws, men in Islamic democracy have arbitrate over them by referendum or vote. Each law is either accepted or rejected on the basis of majority. Thus a law from Allah ﷻ would be considered rejected if majority rejects it. Whereas Allah has clearly ordained in Quran in Surah Al-Ahzab, **وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَلاً مُّبِيناً "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error"** [TMQ Surah Al-Ahzab 33:36]

Man has no right to approve or disapprove of the commands and prohibitions of Allah ﷻ. Therefore, even if all of the people in parliament were pious and clear orders of Allah ﷻ were tabled for vote in assembly for legislation and then this parliament passed that bill with a 100% majority, then all of this legislative process is forbidden from Shariah because it made the command of Allah ﷻ dependent on Man's approval. Under the guidance of command in above ayah it is not left for anybody from humankind to vote and interfere on those matters already ordained by Allah ﷻ, either to approve or disapprove. So much for Islamic democracy, it is even forbidden to use democracy

to implement Islam, since democracy's process of making legislation is incompatible with Islam.

In a democracy that is ‘bounded by Islam’ an Islamic law is not made into a state law because Allah ﷻ has ordained it, but only because it has a majority of public representative approving it. This is the reason the prohibition of Interest has still not been granted status of state legislation, since majority of parliamentary members have not voted for its approval. This is exactly like the situation where until a chief executive officer of company signs the recommendations of his subordinates, they remain mere recommendations and do not become company policies that are implemented in the company. How can the laws of Allah ﷻ be treated in this way! In Islamic democracy, the laws of Allah are like those nice recommendations and since the majority of earthly ‘lords’ sitting in national parliament have not signed it, they do not have the status of state law. Those who still insist on calling the democratic system an Islamic system, should answer whether or not during the rule of the Khulafa'a Rashideen a command like the prohibition of Interest required the signatures of majority of people of Ahl ul Hal wal Aqad or Ahl ush-Shura before implementation? Did the people during the rule of the Sahabah RAlive by the rule of Kufr instead of laws of Allah ﷻ, until an approval from somebody or some institution was provided for the laws of Allah ﷻ? So why should we accept and adopt "51% majority" as a condition to make laws of Allah into state law?!

Furthermore, in an Islamic democracy, sovereignty belongs to men therefore if parliament legislates something which is not based on Islam in any matter, then the members of parliament can neither be impeached nor punished by court because they are sovereign and legislation is their right. Whereas in the Khilafah, if the Khaleefah implements a Kufr law, it becomes mandatory to remove him because neither is the Khaleefah is sovereign nor is legislation his right.

Since the assembly is free to approve or reject any law, any subsequent ruling assembly has privileges to revoke any Islamic law by its majority. In this way Islamic laws can be suspended at any moment in this system through democratic process which is forbidden per Shariah. In contrast, the Khaleefah has no need to seek any majority approval for laws. This is the reason Khulafa Rashideen never sought majority of Sahabah's opinion for any law to implement it, although they consulted Sahabah (ra) to understand the law and once command of Allah was clear to them they implemented it as occurred regarding the distribution of the lands of Iraq in the time of Ameer ul-Mu'mineen Umar al-Farooq (ra).

Those who speak highly of democracy have in fact erred in understanding the systems of Islam. Islam has not only described the principles of governance and ruling, it has also described all of the state institutions. It has given the form and complete picture of the ruling system, appointment and removal of the Khaleefah, rights and privileges of the Khaleefah, the process of accountability of Khaleefah and the implementation process for legislation. Islam has laid down

and detailed all aspects required for the Islamic ruling system. It has mandated implementation of these commands as is. Allah ﷻ has made Islam a complete Deen, therefore Muslims have no need to adopt to something as obsolete and defunct as Western systems, which are based on corrupt thoughts. It is important to note that merely putting a suffix or prefix as 'Islamic' before anything does not make it Islamic. Islam is defined by the Quran and Sunnah, so Islamic systems and anything Islamic can only come from its sources, the Quran and Sunnah. It is evidently clear from Quran and Sunnah that the ruling system in Islam is the Khilafah system.

Terming the Islamic ruling system as Islamic democracy, or Islamic republic, is not allowed

The reality that democracy is Western in origin should be clear in the minds of all Muslims. Democracy is a western term with its meaning ascribed at its inception. It is necessary upon us Muslims to take the appropriate care whilst using this term. This term cannot be used to explain Islamic ruling system.

As an example of misappropriate use, consider when rulers in Muslim Lands use the Western term "terrorism" and condemn it. But then later on they fruitlessly try to explain that their definition of "terrorism" excludes Jihad in Palestine and Kashmir. The harm has already been done by using the term. Colonialists have defined the term "terrorism" at an international level in a certain way. Any speech

or reference by a Muslim politician against terrorism will provide additional political support to the West. Any usage of this term will intentionally or unintentionally further the western agenda. We can clearly observe how important the role of terms is in the field of politics. The Quran directed the Muslims, **يَأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَقُولُواْ رَعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ وَلِلكَفِرِينَ عَذَابٌ أَلِيمٌ "O you who believe! Say not (to the Messenger) Ra`ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment."** [TMQ Surah Al-Baqarah 2:104]

Here [رَعِنَا] means two different things and the kuffar were using it for its insulting meaning. So the Sahabah RA were ordered by Allah ﷻ not to use the term [رَعِنَا], rather to use another term [انظُرْنَا] to address RasulAllah ﷺ, even though Muslims were not using it for its negative meaning. This is also applicable to the term democracy, since it already a particular meaning and that meaning is established for centuries in the West and now throughout the world. Therefore, making the use of the term "democracy" Halal by simply prefixing it with another term "Islamic" is invalid.

1973 Constitution is a Secular and Kufr Constitution

The current Pakistani constitution represents the continuation of the oppressive British rule which was applied over India in the time of British Occupation. It was the British parliament which had prepared a draft constitution for Pakistan under its Indian Independence Act in 1947. Pakistan did not prepare its first constitution until 1956. This constitution and all that came later, including the 1973 constitution, were all erected on the foundations of British secular laws.

The secular nature of the constitution has been a matter of shame for successive governments and elected representatives because the people of Pakistan believe that Pakistan was created for Islam and Islam is the only reason for its existence. To make this system, inherited from the British, more acceptable to our people and herd them into participating in this system, establishments have tried to make a few superficial changes to hide its secular nature and deceive the people that this secular constitution has been transformed into an Islamic constitution. Accordingly, some sections were introduced into the constitution, paying lip service to Islam and it was declared that the Objectives Resolution (Qarardad e Maqasid) was legally part of the constitution.

As far as the inclusion of "Qarardad e Maqasid" is concerned, it has not changed the secular structure of the constitution because "Qarardad e Maqasid" itself gives provision to legislate on secular basis and passage to pass un-Islamic laws through it. This Objectives

Resolution begins with a declaration that 'Sovereignty in whole universe belongs to Allah' but in the very next breath it surrenders this sovereignty to the people and grants the legislative assembly of public representatives with the right to make laws without referring to Quran and Sunnah, as they deem suitable according to their whims and desires. Consequently, the Objectives Resolution has snatched the sovereignty of Allah over the people of Pakistan and then practically granted it to the parliament. Therefore, not a single article of the 280 articles of the constitution refer to Quran and Sunnah for its evidence. All these 280 articles are the product of human reasoning with neither reference nor regards to Quran and Sunnah. They are approved without derivation from Quran and Sunnah, rather they are approved based on a two-third majority of the parliament, thus ratifying them as part of the constitution. Consequently, the Constitution of 1973 is based on human reasoning and not Revelation. Terming it as an Islamic constitution is a mockery of Islam, deserving the wrath of Allah ﷻ.

The constitution has a secular foundation, in which people make laws for the people, according to their whims and desires, by investing their support in parliamentary representatives. A lowly deception of the people has been staged by merely mentioning Allah ﷻ. Is the purpose of referring to Allah ﷻ in 'Qarardad e Maqasid' only to say that Allah ﷻ has given us a right that is in origin His Alone, with no partners to him? Are we to accept that Allah ﷻ has limited control over the state affairs and we will legislate as per our wishes?! After that whatever opinion that Islam loving people had left due to their understanding that this is land where Shariah will be implemented was

also assaulted. It was claimed by some that Islam does not provide detailed commands and merely gave general guidelines related to politics, for example, decision after consultation, behaviour within moral boundaries, being just, being truthful, not to fraud and not to deceive and not to oppress. However, these are in fact universal moral principles which every religion preaches. America and Europe also speak of these values. So how is that when elected public representatives of the “Islamic Republic of Pakistan” would make laws under the guidance of these principles, would the legislation suddenly become Islamic?

The ‘Qarardad e Maqasid’ states that Muslims shall be enabled so they can live their life as according to the Quran and Sunnah. Here again permission has been granted to avoid acting as according to commands of Quran and Sunnah as it is left to choice. According to the Objectives Resolution it is not obligated upon Muslims to act on Quran and Sunnah, rather they are given freedom to live their personal life according to Islam, as is granted by the Western religious and personal freedoms. So if one wishes to act on Islam, he can do so and whoever wishes to act according to Kufr they can act on it. The state is only there to provide opportunities to people to live their individual life according to Islam. Therefore, along with Islamic channels there can be non-Islamic channels as well, there can be Islamic schools along with secular schools and Islamic banks (asides from their being Islamic in name only) may also exist along with non-Islamic banks. So instead of obstructing the ways of Kufr, this article from the constitution actually provides a back-door for non-Islamic society.

The Seventh article of the Objectives Resolution provides autonomy to all state units, after determining geographical boundaries of Pakistan and unites them under a federation, whereas the Islamic Khilafah System is not a federal system. In the federal system all union state units are unified in a central authority and are autonomous in all state governance matters. However, the Khilafah is the system of unification where regional autonomy is not allowed. The budget for the various regions is spent as per their requirement, as understood from the Ahkam Shariah, irrespective of how much revenue is generated out of the region or province, as has been mentioned previously. Therefore, the Objectives Resolution has actually has laid the basis for division, competition and strife between provinces and between the federal government and the provincial governments over revenue, budget, development resources, water and oil and minerals. The reality today is that Pakistan is burning in the fire of struggle over different provincial rights.

With regards to the mention of an Islamic Ideological Council in the constitution, we know that such a council has only a limited and advisory role. Its recommendations and resolutions are not binding on the parliamentary members, cabinet and government. Therefore, this is also one more tool to deceive the people by saying that to make the constitution more Islamic, we have made a council of scholars and learned and at some point in the future Islam will be implemented. That future has not been seen in decades and will not be seen in centuries, under this system.

A similar deception is the establishment of the Federal Shariah Court through Article 203 of the Constitution. The supposed role of this Shariah court is to decide whether any legislation is in conflict with Islam, but it has been defined in the same article that the Pakistan constitution is not included under its remit! This is the reason that the decision of “PLD 1992 FSC376” of the Federal Shariah court itself states that "because constitution has been safeguarded from the review of the Federal Shariah court by Special Provision, therefore articles of the constitution are outside the limits of authority of Federal Shariah court and jurisdiction." Framers of the constitution were conscious of the fact that constitution of Pakistan is non-Islamic and secular, therefore the constitution has been taken out of the judicial review of the Federal Shariah court, so that secular foundations of state are maintained. As another fail-safe the Supreme Court of Pakistan can overturn decisions of the Federal Shariah court upon appeal.

The heart of this matter is that the concept of Islamicization is false and has no basis in Shariah. This concept sanctions acceptance of Kufr legislation on the pretext that after a slow process, at some point in the future these legislations eventually would be changed into Islamic legislation. The systems provided by Allah ﷻ are suitable for always and are practical for all times and situations. The Shariah method to implement these systems is not to fruitlessly struggle to harmonize these Kufr systems with the Quran and Sunnah. Instead the Shariah method is to radically uproot this rotten constitution and implement the Islamic Khilfah system in its place, immediately, completely and comprehensively. No law of Islam should be delayed

for implementation. This is the way of RasulAllah ﷺ. Therefore, we did not find that RasulAllah ﷺ delayed the implementation of any divine law revealed by Allah ﷻ, rather it was immediately put into effect.

With regards to clause of Article 227 of the Constitution which states “No Law shall be enacted which is repugnant to such injunctions [i.e. Islamic injunctions],” a similar clause is also present in Article 3 in the constitution of Afghanistan and in Article 2A in constitution of Iraq. To quote “No law can be contrary to the sacred religion of Islam” (Constitution of Afghanistan Article 3) and “No law may be enacted that contradicts the established provisions of Islam” (Constitution of Iraq Article 2(A). Iraq and Afghanistan are under occupation and America has allowed these clauses to become part of the new constitutions that these countries have adopted, because it knows that these clauses will not be enough to ensure the implementation of Islam. So such clauses in constitutions do not make it into Islamic constitutions. On the one hand, such clauses do not define the source of legislation and so allows legislative sources other than the Quran and Sunnah. Also in the legislative process, only after the laws are legislated can they come under review, whereas this is not allowed from the Quran and Sunnah. Laws cannot be originated unless they are derived from the Quran and the Sunnah in the first place, rather than originated from kufr and then only after that reviewed in the light of Quran and Sunnah as an afterthought.

The Islamic Shariah provides rulings for all past incidences, all problems of the present times and issues that may be faced in future.

Therefore, no incident from the past, not any single issue from the present times, nor a issue will arise in future which has not been addressed by Islam through its Shariah laws. Islam does not require patches from other creeds, ideologies and other systems. Islam is built on its foundation of its creed and from this comprehensive creed emanate complete systems of life which command its adherents to follow only its guidance and reject all other creeds, systems and legislations. Allah ﷻ has commanded, ﴿وَمَن يَبْتَغِ غَيْرَ الإِسْلَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾ **"And whoever seeks a religion other than Islam, it will never be accepted of him"** [TMQ Sura Aali Imran 3: 85]

Therefore, deriving law from any other system or ideology and then making them part of Islamic system is prohibited. Please note as an aside, that this command excludes those scientific inventions and technology which are not associated to any ideology, because science and technology are universal and is a knowledge of attributes of different things. Therefore, we say, "Legislation cannot be taken from any source other than the Qur'an and Sunnah." This clause mandates on rulers that they bring evidences from Quran and Sunnah to provide justification for the basis of implementation of any law. Consequently, due to this only the system of Islam gets implemented.

This is in contrast to the clause from the Constitution of 1973 which has provided rulers with the freedom to derive law from the capitalist system or socialist system or from their own minds. Moreover, whilst they are free-handed in implementing kufr, they put the burden of establishing that such a law is in conflict with Islam upon

the people. We have an example to this fact in the Amendment bill of Hudood ordinance, Protection of Women's Rights Act, where the government approved these acts through a majority vote, even after the majority of Ulema declared its laws against Shariah. Instead of the government establishing each law on the basis of Quran and Sunnah, it placed the responsibility upon others to establish each law as anti-Islamic in the court.

The above clause of the 1973 Constitution also explains the mistaken thinking that considers anything which has not been clearly prohibited by Islam, is allowed in Islam, irrespective of its origin being from any other creed or system. However, it is not for Islam to explicitly prohibit each and every conceivable or possible prohibited action around the world, rather actions which are not established on Islam are automatically prohibited and rejected. As an example in any ayah or hadith it is not explicitly forbidden to encircle a fire seven times for marriage as Hindus do, but this act has no place in Islam because there is no hadith or ayah mentioned which allows such an act. Therefore, in Islam any act is considered valid and permissible only when it allowed for Muslims by Shariah. RasulAllah ﷺ clearly mentioned this in the hadith, **مَن عَمِلَ عملًا ليس عليه أمرُنا فهو رَدٌّ "Whosoever undertakes an action that is not from our matter is rejected."** This Hadith strongly commands us to remain away from all such acts and legislations, which are not revealed in Quran and Sunnah.

Furthermore, the absence of prohibition for any act does not automatically mean that it is a permissible act. Without reading into details of legislations in constitution, Ummah is able to feel through the consequences of its practical implementation of those laws, that it is living under non-Islamic system. The Constitution of 1973 gives birth to a system where the limits imposed by Allah ﷻ can be transgressed and where the laws of Islam require the confirmation and approval from public representatives. A system where the resolutions of United Nations are held above the Quran and Sunnah, where implementation of colonialist policies of IMF and World Bank is legal, where interest and usurping the public properties, such as oil and gas, are allowed, where British judicial system is permanently implemented, where a Hindu can be Chief Justice of the 'Islamic state,' where marriage between two women is not a crime in the court, where supplying arms and ammunition to America in the name of logistical support is allowed for indiscriminate killings of fellow Muslim brothers, where those people that demand Shariah are burned alive by white phosphorous, where Kufr theories of Darwin are implanted in innocent young minds, where the enemy of Islam is protected and the Believer is unsafe, where murderers and looters becomes the rulers on the pretext of reconciliation. Even after all these matters, amongst many more, can any sane person call the constitution and the system generated from it as Islamic?!

Participation in Pakistan's democratic system or to provide support to maintain it is forbidden per Islam

Above discussion has clarified the fact that democratic system implemented in Pakistan is a non-Islamic system because it is not derived from Quran and Sunnah, rather it is deficient with Islam in its foundations and details. Therefore, participating in it, calling people towards it, provide support to sustain and protect it is all haram. Participating in system means to accept ministerial positions and governmental positions to implement or to be part of legislative process of Kufr laws. As an example sitting in parliament and participate in voting for legislating process and thus providing this process legal sanctity.

This is because in Islam legislation is the right of Allah alone, the publicly elected Khaleefah is responsible for implementation of Quran and Sunnah. And he is not eligible for any minute amendment in the law of Allah. Allah ﷻ states, **إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ "Indeed the rule is for none but Allah, He orders that you do not worship any but Him."** [TMQ Surah Yusuf 12: 40] and He says, **﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللهِ حُكْماً لِّقَوْمٍ يُوقِنُونَ﴾ "Do they desire the judgement of Ignorance? Who is better than Allah to judge of a people that are sure."** [TMQ Surah Al-Maidah 5:50] and He says, **﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً﴾ "Nay, by your Lord, they do not believe unless they make you a judge in their disputes, and then do not find any resistance to what you have decided and submit completely."** [TMQ Surah An-Nisa'a 4:65]

and He says, ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الْكَافِرُونَ﴾ **"And whosoever does not rule by all that Allah has revealed, are disbelievers."** [TMQ Surah Al-Maidah 5:44] and He says, ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ﴾ **"And whosoever does not rule by all that Allah has revealed, are oppressors."** [TMQ Surah Al-Maidah 5:45] and He says, ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ﴾ **"And whosoever does not rule by all that Allah has revealed, are evil doers."** [TMQ Surah Al-Maidah 5:47]

Any struggle to maintain this system or to provide support to sustain this system is forbidden. Islam forbids us from contributing to and supporting the Munkarat (Forbidden acts), Allah ﷻ states, وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ شَدِيدُ آلْعِقَابِ **"Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. And have Taqwa of Allah. Verily, Allah is severe in punishment."** [TMQ Surah Al-Maidah 5: 2)

And the greatest munkar is to implement Kufr system and provide help to sustain it. This does not mean that to become part of state establishments like the armed forces, utility, education and health departments are forbidden in origin. However, if the government orders them for acts against Shariah, for example Operations against their own Muslim brethren or chasing, abducting and torturing the Dae'es of Islam, then to act upon all such orders is haram. However, actions like protection of the state borders or to provide public utilities to people are stipulated in Shariah. For such permissible acts to become part of associated departments and

institutions are allowed and it does not amount to being part of the Kufr ruling system.

With regards to Shariah opinion on voting in the democratic system

Voting is but a style to elect a representative, considering it anything other than it is denying the reality. For any permissible action, Islam allows the nomination of a representative or advocate. However, if the selection of advocate or representative is for any Haram action (forbidden act), then such a selection becomes Haram. As an example to sell a piece of land, a man can appoint a friend, a learned person, as his advocate and this contract of legal advocacy would be considered valid per Shariah. However, if a person, appoints the same friend or trusted person as an advocate to sell liquor or to fraud somebody, then such a contract is considered forbidden or invalid per Shariah. This is because such a contract is being executed for enacting a forbidden action. Similarly, the action of voting in the present Kufr democratic system is forbidden. According to democratic system of Pakistan public representatives legislate in the legislative assemblies in parliament and they make Haram (forbidden) into Halal (permissible) and Halal (permissible) into Haram (forbidden). A recent example of this is the 17th Amendment in the Constitution to give legal cover for the provisions of support to America in Afghanistan. Furthermore, these representatives implement Kufr laws, after they accept the governmental ruling positions and these are all forbidden acts. In such

situation to make them one's representatives or to help them get elected to the assemblies are all haram (forbidden).

RasulAllah ﷺ has strongly prohibited men to be ever given status of a legislator. Islam declared as haram (forbidden) for people to follow the instructions of halal (permissible) and haram (prohibitions) prepared by men. RasulAllah ﷺ recited this ayah from Quran, **اتَّخَذُواْ أَحْبَرَهُمْ وَرُهْبَنَهُمْ أَرْبَاباً مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَآ أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَهاً وَحِداً لاَّ إِلَهَ إِلاَّ هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise be He above what they associate (with Him)."** (TMQ Surah At-Taubah 9:31)

Then Adi ibn Hatim strongly contested, claiming that Christians never worshipped their scholars and patriarchs as Adi was still Christian at that time. RasulAllah ﷺ responded, **"Yes (Indeed they worshipped them) those patriarchs made Halal (permissible) into Haram (forbidden) and Haram (forbidden) into Halal (permissible) and their people followed them. This is making them their Gods (who is worshipped)."** After this Adi became Muslim. Asides from Allah, whoever makes Haram into Halal and Halal into Haram is violating the right of Allah ﷻ and granting it to himself. And those people who follow them are committing a grave sin against themselves.

Therefore, it becomes much clearer that in present times, electing rulers through voting who rule by Kufr, or electing such representatives, who participate in legislation process in the assemblies, is forbidden from the Shariah. Doing so amounts to providing help and support to the implementation of Kufr and the forbidden act of legislation, without any regards for their "good" intentions about legislative process i.e. whether the elected representative support legislation according to Islam or oppose legislation against Islam. The fundamental reason is that the process of legislation in democracy itself is against Shariah. In democracy, the laws of Allah are judged upon by a majority and only if the majority approves, the laws of Allah are granted the right to become laws of the land. If that could not happen, then the laws of Kufr are preferred over the laws of Allah ﷻ.

However, there is only one situation wherein voting is permissible in the current situation. If a candidate declares publicly to the wider population that he considers this democratic system a Kufr system and he will neither legislate after going into the assembly nor will he participate in electing somebody who will legislate nor he will accept any government ruling position or ministry in the system. Moreover, his only intention to get into the assembly is to uphold the word of truth against the system of Kufr and to account the rulers. After this declaration and announcement, he can ask Muslims to vote for him and it would be Halal (allowed) for the Muslims to vote for him to elect him into assembly as their representative and such representative would become their advocate in the assembly to raise a

loud voice against the Kufr system and account the rulers. However, this is all supposition. Regarding a practical way to do such a thing, there is no situation in which an elected representative can become member in assembly unless he takes oath of the loyalty to Kufr constitution. Therefore, from Islam there is no practical way to become a member of the current legislative assembly.

The Structure of the Islamic State and its Various Features

The discussion thus far was related to reality of democracy and the awful consequences of its implementation. Now we wish to explain structure of Islamic state and different important aspects Islamic ruling system so that we all become aware to all of its major features. Once one has reached to conclusion that the system of Muhammed ﷺ is the only solution for all problems of our life and guarantees the salvation in this life and the next, the only fear is that colonialists and their agents would try another way to handover Kufr to us in the guise of Islam as they have done in past. And after we are trapped by the colonialists and their agents, they would wish to take us far away from our objective. Since Muslims are clear on the fact that laws implemented in Pakistan are not derived from the Book of Allah ﷻ and the Sunnah of RasulAllah ﷺ, rather they conflict with Islam. This is a reality which has been sensed by Muslims. However, there exists vagueness amongst them towards the understanding of structures and institutions of an Islamic state. Many consider them similar to the state structures of the presently implemented systems. Therefore, Muslims do not feel any aberration in dealing with a ruling system with a ministerial cabinet, High Court and Supreme Court, two different legislative assemblies, division of powers between governors and chief ministers and the functioning and privileges of rulers being similar to their Western counterparts. Therefore, it becomes necessary to shed some light on the state institutions and departments in the Islamic Khilafah System, so that before we see Islamic state with our very own

eyes by the will and order of Allah ﷻ, its picture in terms of its structure and institutions becomes clear in our minds.

The Islamic state is constituted of 13 different state structures.

1) Khaleefah.

2) Delegated Assistants

3) Executive Assistants

4) Walis

5) Ameer of Jihad - War Institution (The armed forces)

6) Internal Security

7) Foreign Affairs

8) Industry

9) Judiciary

10) Administrative System (the people's affairs)

11) Bait Al Mal - Treasury

12) Media

13) Majlis al Ummah (Consultation and Accountability)

Khaleefah

The Khaleefah is sole ruler of Islamic state, practically he is responsible for ruling and taking care of affairs of people. The Khaleefah represents the Ummah in ruling which is the implementation of Shariah rules. It is the Ummah who elects the Khaleefah. An elected candidate becomes the Khaleefah after taking Baiyah from the Ummah. Evidence for this is from Ijama'a of the Sahabah RA. The Ummah gave Baiyah with her consent and choice to all the four rightly guided Khulfa' Rashideen. Even though the styles to elect each of them were different, a characteristic was common. This was to collectively elect one person with their free choice and consent. So, we understand that Shariah has granted the privilege to elect a Khaleefah to the Ummah to take care of their affairs. All four Khulafa'a Rashidden were appointed as the Khaleefah only after this Baiyah was given to them and not merely through nomination.

No kind of pressure or force is allowed on the people in the process of the election of the Khaleefah. The Baiyah is based on the condition that the elected person would implement Islam completely upon them. The Khaleefah is required to meet the seven conditions that he is free, intelligent, adult, Muslim, male, he is not Fasiq and has the ability to run the government.

Process of derivation of laws in Khilafah and the role of shura in it

Islam has not only provided principles for the various systems of life, it has described detailed rules for them. As an example, in the economic system Shariah laws related to industry, interest, currency, public properties and agriculture have been described in detail. In foreign policy Jihad and commands related to diplomatic ties have been detailed also. Similarly, in the ruling system election, Bayah, appointments and suspension of walis are described in great detail in the Shariah. The Khaleefah is bound to implement these laws as they are. The Khaleefah is not allowed to act on his personal whims and desires in these matters and also Khaleefah does not require majority of public representatives to implement the laws. Therefore, in all these matters Khaleefah and public representatives both do not have the right to legislate per their wishes. In order for the laws and commands of Allah ﷻ to become laws of the land in the Khilafah state, it does not require the support and approval of any majority, whilst in democracy, majority is a necessary condition for legislation. In this way Allah ﷻ is Sovereign and not the people. Furthermore, neither public nor Ahlu Hal and Aqad (People of Engendering and Removing Authority) are not consulted for their personal opinion, because these are matters related to Shariah laws where there is no room for any consultation. This is what we see during the Treaty of Hudabiyah when RasulAllah ﷺ rejected the opinions of the Sahabah (ra) stating that **"I am the slave of Allah and will not deviate from his command."**

With regards to those Shariah commands, where there is scope available for difference of Islamic juristic (Ijtihadi) opinion then Shariah has provided Khaleefah with authority to select an opinion based

considering it strong based on its evidence from Shariah and to implement it as law of the state. This is based on the evidence of Ijma' Sahabah (Consensus of the Companions of RasulAllah) which is an indication of the Sunnah of RasulAllah ﷺ. The Companions (ra) had the consensus that the Khlalifah has authority to adopt Islamic rulings and can order its implementation, to act upon that and for such laws Muslims are required to leave away their juristic opinion of the matter and adopt to the order of the Khaleefah. As an example, the Khaleefah Umar (ra) adopted on the issue of divorce in one sitting and implemented his opinion, whereas previously the opinion that was adopted for the state was that of Abu Bakr (ra) whilst he was the Khaleefah.

Therefore, the Khaleefah is the one who implements a particular Ijtihad from amongst many different Ijtihad considering it a command of Allah ﷻ based on the stronger evidence and the Muslims are obligated to act according to it. It is Haram (forbidden), for Khaleefah to implement such an opinion which has not been deduced by valid Ijtihad through Shariah evidences. The Khaleefah will adopt in those matters which are related to organization of the collective affairs of the society or running the affairs of the state. He will not implement and force a particular opinion regarding individual acts of worship and details of the creed. People will be free in these matters to follow the opinion of any Ijtihad or any fiqh. This is the clear answer to those who ask, “Which Islam will you implement?”

Decisions of the state regarding Mubah (permissible) matters to manage organization of state affairs and the role of Shurah

There matters are of two kinds

1) Regarding those matters, in which people have sufficient knowledge and information and they are of operational nature. In such cases the Khaleefah will be bound to majority opinion of the people in these matters. As an example, if the Khaleefah reaches agreement with residents of an area to either make proper roads or to establish university in the area. In this case, the Khaleefah is required to implement the majority opinion of the people i.e. the opinion of their public representatives. Evidence to this is the Battle of Uhud when RasulAllah ﷺ and major Sahabah (ra) had the opinion to fight Qureysh from inside Madinah, whilst the majority, particularly younger Sahabah RA, had the opinion to fight with Qureysh outside Madinah. RasulAllah ﷺ then accepted and implemented the opinion of majority over his ﷺ own opinion and that of the major Sahabah and came out from Medinah and faced Quresh in battle at the location of Uhud.

2) Regarding those matters for which only experts have knowledge and the general does not possess sufficient knowledge, in such matters the Khaleefah consults only with the experts for opinion. After consultation, whichever opinion is deemed best fit and suitable to the Khlalifah, he adopts it. In this regards, the majority of people or majority of the experts are not binding on the Khaleefah. Therefore, whilst facing electricity shortages, after consultation with experts

opinion, the Khlalifah will have final decision as to whether to create electricity using nuclear energy or to depend on solar or tidal energy. Evidence for this is found in the Battle of Badr, when RasulAllah ﷺ changed the location of the troops upon the opinion of Hubbab bin Manzar (ra), because Hubbab was an expert in those matters. We note here also that Hubbab (ra) first enquired if it was a matter decided by Shariah or a matter in which Shariah gave choice for consultation.

However, in all these matters Ummah and their representatives have the right to account the Khaleefah that he uses his authority in the best interests of the people in the most suitable way.

In the democratic system for all the matters discussed above, everybody is obligated to follow the opinion of the majority of the public representatives. whereas in the Khilafah people's majority has only one aspect where it reserves the right for decision as mentioned above. On the other hand, in dictatorship all the above three cases, only one person has authority to decide and he has authority to reject any other opinion. Whereas in Khilafah only in case of matters requiring technical and skilled expertise, Khaleefah has authority to implement a most suitable opinion based on his understanding after consultation with the related experts for their opinion on particular matter. In this way Khilafah has a very different mechanism of consultation. Islam’s Shurah is distinct from both dictatorship and democracy. It would be a grave mistake to consider the Khilafah similar to democracy simply because both provide scope for consultation.

How the decisions are shaped taken in Khilafah, dictatorship and democracy have been described on next few pages.

Comparison table of the right to decision making

	Right to decide Legislation	**Right to decide Permissible matters requiring no expertise**	**Right to decide Permissible matters requiring no expertise**
Democracy	Elite group of representatives	Elite group of representatives	Elite group of representatives
Dictatorship	Dictator	Dictator	Dictator
Khilafah	Allah ﷻ is the Legislator deciding the Ahkam	The people's majority opinion is binding on the Khaleefah	The Khaleefah adopts the strongest opinion from experts

Accountability of the Khaleefah

In Islam, the Khaleefah is not a dictator. Instead people are obligated to account the ruler based on their responsibility of commanding the Right and forbidding the Evil. RasulAllah ﷺ said, **سَيِّدُ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاهُ، فَقَتَلَهُ "The master of martyrs is Hamza, and a man who stood up to a tyrant ruler to enjoined him (with good) and forbade him (from evil) and was martyred."**

Therefore, in the Khilafah ruling system, the general public, political parties and Majlis al Ummah all account the rulers. Along with them Qadhi Mazalim can also account the ruler himself taking notice from the judiciary. The Qadhi Mazalim has authority to remove the Khaleefah if it becomes necessary to remove Khaleefah to end the oppression through non-implementation of Islam.

Removal of Khaleefah

People appoint a person as a Khaleefah over themselves through the contract of Bayah. Once appointed, people cannot cancel this contract as and when they wish. The Khaleefah can be removed only when he breaks the contract made with the people by breaking its fundamental conditions. This means if he implements Kufr, instead of Islam or if he no longer fulfils the conditions required for him to remain Khaleefah, such as he becomes kafir or is corrupted or his will becomes enslaved to others. In this situation, the Qadhi Mazalim issues the decree to remove the Khaleefah based on the witnesses and evidences over this. Furthermore, once when such proceedings have started, the Khaleefah no longe has the right to remove the Qadhi Mazalim.

Unification of the Muslims under one state

It is obligated upon Muslims to unify under a leadership of a single Khaleefah and become a single state. It is forbidden for Muslims

to divide by making more than one state and appoint another Khaleefah, when one Khaleefah already exists among them. Unification and power of Muslims lies in their state being one single state and their leadership being one, under a single Khaleefah who is implementing Islam in its entirety. Islam strictly forbids appointing another leadership. RasulAllah ﷺ ordered that the Muslims give Bayah (Pledge of Allegiance) to only one Khaleefah at a time, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمْ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ أَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ "The affairs of Bani Isra'eel were looked after by the Prophets. After each Prophet died, he was succeeded by another Prophet. There is no Prophet after me, but there will be Khulaf'aa. They asked, "What do you order us to do?" He replied, "Give them bay'ah one after another, for Allah will ask them about what He entrusted them with."** (Bukhari)

Assistants

Assistants are those whom the Khaleefah appoints to help him in dispensing his responsibilities of Khilafah and share the burden. These assistants are unlike their democratic counterparts, known as ministers. Their appointments, authorities and responsibilities are distinct from democratic deputies. These assistants are of two types.

1. Delegated assistant

The delegated assistant is the assistant of the Khaleefah. The Khaleefah provides him with authorities which are available to the Khaleefah for ruling. He runs the affairs of ruling based on the opinions and Ijtihad of the Khaleefah. The Delegated Assistant is not appointed for specific tasks rather he is provided with general authorities, such as appointment of walis and inspection of the armed forces for preparedness of Jihad. It is mandatory for the Khaleefah to oversee and review the tactics and orders and actions of the Delegated Assistant so as to retain correct ones and stop the incorrect ones. RasulAllah ﷺ had appointed Umar RA and Abu Bakar RA as his assistants after establishing an Islamic state.

2. Executive Assistant

The executive assistant assists the Khaleefah in execution and implementation of his orders. His responsibility is linked to management and organizational affairs and not the ruling itself. His is responsible to implement and execute the orders issued from the Khaleefah for domestic and foreign affairs and providing a report to the Khaleefah. In other words, the executive assistants act as a point of contact between the Khaleefah and others. He brings message from the Khaleefah and takes back the response to Khaleefah, related to the following matters,

1) Related to relations with public

2) Related to international relations

3) Related to armed forces

4) Related to state institutions other than the armed forces

Wali

For organizational purposes, the Khilafah state is divided into different geographical regions and every such geographical region is called a Wilayah. Every appointed Wali in his Wilayah is responsible for maintaining peace and public safety, implementation of Islam and taking care of the affairs of the people, according to the authorities delegated to him by the Khaleefah .RasulAllah ﷺ appointed different Walis for different areas. RasulAllah ﷺ appointed Atab bin Asyad as Wali Makkah after the conquest of Makkah, Bazan bin Sasan was made Wali of Yemen, after he accepted Islam. In addition to appointing Walis over distinct geographical regions, RasulAllah ﷺ appointed Walis who were responsible for specific areas of ruling such as judiciary, Jihad and treasury. Therefore, a Khaleefah can appoint a Wali as the situation demands it, Therefore, in the future, the Khilafah system's Walis can be entrusted with responsibilities of ruling other than and including the judiciary, armed forces and treasury. The Khaleefah will appoint a different person for these three responsibilities for a Wilayah so that the Wali do not become independent and autonomous to the extent that they may weaken the Khilafah by challenging the authority of Khaleefah, as happened in the past.

If the majority of the people of the Wilayah are unhappy with the Wali or show their disapproval of him then it is binding upon the Khaleefah to replace him with another Wali. RasulAllah ﷺ suspended the Wali of Bahrain, Ula' bin Hadhrami, on the complaint of the delegation of Abd Qais. Similarly, Umar RA suspended Saa'd ibn Waqas RA when people complained against him, saying that I haven't suspended him for any corruption or incapability.

Majlis al Ummah

Allah ﷻ has provided the Ummah with rights to advise and suggest. Allah ﷻ obligated the Ummah to account the rulers. The Majlis al Ummah is one such institution where elected public representatives advise and suggest to the Khaleefah in representation of their people and also account the Khaleefah. The Khaleefah is bound to act on the consultation of the Majlis al Ummah on permissible matters that do not require expertise. In those matters which require sufficient expertise, the Majlis al Ummah can still suggest but their suggestions are not binding upon Khaleefah to act upon. The Majlis al Ummah also elects a new Khaleefah if the previous Khaleefah is dead or dismissed. However, in contrast to democracy, the public representatives of the Majlis al Ummah do not have the right to legislate, nor do they have the right to remove the government through a no-confidence vote against the government.

The Non-Muslim citizens of the state are allowed to become the members of Majlis al Ummah, so as to complain against the oppression of any ruler upon them should there be any incorrect implementation of Islam upon them. However, they do not have any role in the election of the Khaleefah of the Muslims.

Similarly, in every Wilayah there will be a Majlis al Wilayah who will advise the Wali of that Wilayah. The election of members of the Majlis al Wilayah would take place after every five years. If the Majlis al Wilayah shows no confidence against the Wali of their Wilayah, then it becomes mandatory for the Khaleefah to remove him. Every Majlis al Wilayah would select a few of its members to send them to become part of the Majlis al Ummah, which represents their Wilayah in the capital of the Khilafah state.

Ameer of Jihad/War Institution (Armed Forces)

The Ameer of Jihad is that person who is appointed by the Khaleefah over the war institution. The War Institution is responsible for management of military and Islamic training of the armed forces, military tools and accessories, weaponries, arms and ammunition and related matters. Whereas it is Khaleefah who is the head of military for only he appoints the commander in chief of army, every brigadier and commander of every division. This is because it is the Khaleefah only who is entrusted with responsibility to take the Islam to all corners of the world and this is a condition in the contract of his Bayah. The

Method of Dawah towards Islam is through Jihad, therefore performing Jihad is the responsibility of the Khaleefah and he is the head of armed forces of the state. RasulAllah ﷺ himself used to head the Jihad. In many expeditions, RasulAllah ﷺ himself was the Ameer of the army, though in many battles RasulAllah ﷺ sent different Sahabah RA as the leader of the army.

Allah ﷻ has obligated Jihad upon Muslims. Therefore, acquiring military training is obligation on Muslims. In the Khilafah, any Muslim male who reaches the age of 15, it will be mandatory (Fardh Ayn) for him to get trained in military training for preparedness of Jihad. Whereas joining the military professionally is Fardh Kifayah which will not be mandatory on every citizen.

Internal Security

Internal security is the institution responsible for all that which is required for peace and security within the state and to prevent everything that may pose a threat to internal security such as rebellion, riots and attacks on the life and properties of the people, keeping watch on the people suspected of spying for Kuffar and related matters. Peace is secured through Police. However, the army may be mobilized with the permission of the Khaleefah. RasulAllah ﷺ used a section of the army which was appointed with policing responsibility.

Foreign Policy

Foreign policy is related to relations between the Khilafah state and other states irrespective of its nature i.e. political, economic, industrial, agricultural, trade or communication exchanges. RasulAllah ﷺ established foreign policy of the Islamic state with other different states, after the Islamic state was established in Madinah. RasulAllah ﷺ sent Uthman bin Affan (ra) for negotiations with Qureysh Similarly RasulAllah ﷺ himself negotiated with the people of the Qureysh, RasulAllah ﷺ sent delegations to various foreign kings and leaders and they sent delegations to RasulAllah ﷺ.

Presenting the Islamic Dawah is central to the foreign policy of the Islamic state. This it is the basis on which the Islamic state maintains relationship with other states. Therefore, economic, trading and cultural treaties or temporary ceasefire treaties would be executed for spreading the Dawah of Islam and in the interest of the Muslim Ummah. Regarding those countries which are practically in a state of war with us like the Jewish state through its occupation of Muslim Land, there would be no relations other than those on a war footing. The Muslims would be at war with such states, whether there is a ceasefire or not, their citizens would not be allowed in the Khilafah. As it is forbidden to grant kuffar authority, there would be no contract or treaty for military pacts, military bases, air bases, insertion of private military organizations and similar matters.

Industry

This is related to all types of industry, from light industries as in electronics to heavy industries such as engine and machine manufacturing, transport and ship manufacturing. In the Khilafah, all industries are set up in accordance to war policies because the military needs ammunition and tools and weapons for Jihad. For ensuring military superiority, it is necessary that the Khilafah has the state of art industries. Therefore, Industry and Jihad are very closely linked with huge dependence. Allah ﷻ said, **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ "Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows."** [TMQ Surah Al-Anfal 8:60]

To ensure that Islamic state is self-reliant to dispense its affairs independently, without the influence of foreign powers, it is necessary for it to have its own weapon and ammunition manufacturing capabilities and be a world leader in these matters. States which sell weapons to other states withhold the latest technology and also ensure dependence on them. There are certain conditions attached to weapons sales that include usage of the weapon and the weapon is supplied in specific numbers and quantity. Their numbers and quantity is decided by the supplier country itself and not by the purchasing

country. Due to that countries which sell weapon achieve influence over the purchasing state and can enforce their own wishes upon the country that purchases arms, particularly when the dependent country is in state of war. Therefore, due to these reasons, it is necessary for the Islamic state to manufacture its own weapons and ammunitions and produce everything on its own, which is required for war machines and their sophisticated components. It is only possible, if the state has its own heavy industries and its own factories to manufacture heavy machineries, whether these machineries are for military purposes or any other use.

Research and development in heavy industries becomes a factor in the development and progress of other industries and also improves the living standard of the public at large. The Khilafah state will be at the forefront of development in all type of science and technology as it was the status of the Khilafah for centuries in the past.

Judiciary

There are three kinds of judges in the Khilafah state

a) Qadhi Aam: One who resolves the disputes between people for transactions and punishments.

b) Qadhi Muhtasib: One who is responsible to resolve the differences which causes harms to the society, such as cheating in markets.

c) Qadhi Mazalim: One who is responsible to resolve the conflicts arising between the public and the rulers.

RasulAllah ﷺ himself used to appoint judges. RasulAllah ﷺ appointed Ali (ra) as judge for Yemen and advised him to resolve disputes between people. Similarly, RasulAllah ﷺ sent Mu'az (ra) as Qadhi to Al Jund and after the opening of Makkah and he ﷺ appointed Said ibn Al A's as Qadhi over the market of Makkah.

For any person to be appointed as Qadhi, first it is necessary for him to be Muslim, free, intelligent, adult, just and (Faqih) jurist and possess information about how to apply the laws on the reality. So no kafir can become a Qadhi since he does not believe in Islamic laws according to which justice is established in Islamic state. Along with these requirements a Qadhi Mazalim is also required be a Mujtahid, since he is required to be competent in establishing whether the ruler is ruling by anything other than laws revealed by Allah ﷻ i.e. whether he is ruling by any such law which does not have any evidence from Shariah or the evidence that ruler is using is not related to the rule he is applying. It is only a mujtahid who can resolve such matters. Therefore, if he is not a mujtahid then he would be dealing with a matter for which he knows little or does not know at all and this is haram (forbidden). In addition, as the Judge of Mazaalim judges over matters of ruling, a woman cannot be this type of judge.

Bayt-al-mal (Treasury)

The Bayt-al-mal is to organize and manage the revenues and their expenditure according to Shariah laws i.e. collection, protection and expenditure of wealth. The head of the Beit-al-mal is called the Treasurer of Beit-al-mal. Every Wilayah will have branches of Beit-al-mal and the head of every branch will be called Sahib Bayt-al-mal

Media

The state media department decides the media policy for the state and implements it so as to achieve the interests of Islam and Muslims. Internally it establishes the strong, unified and cohesive Islamic society which expels all evil impurity from it and encourages all goodness and piety. Externally, the department of the media presents Islam in way that exhibits its justice, greatness and superiority and displays military might of state, during both peace and war time. It exposes the oppression and corruption of all other man made systems to world and exposes the weakness of their militaries. The media is responsible for exposing corruption and accounting the Khaleefah. However, news which is related to information on war strategy or any other such sensitive information which when exposed may pose threat to security of the state, cannot be broadcasted or printed without state permission. Apart from this the media can publish any kind of news on condition of it is truthful and is not contrary to Islamic rulings in any other way.

Every citizen of state is allowed to establish newspapers, channel or any broadcasting company and does not require any kind of No Objection Certificate. However, he is required to inform the associated state institution. Owners of media houses and editors will be responsible for every news item that is published. Like other citizens of state, they will be accounted for anything printed or published through their media, which is contrary to Shariah.

Thus, this is an overview of the institutions of the Khilafah state, which we will see soon inshaaAllah. As additional points for consideration:

Political environment in Khilafah state

There can be more than one political party in the Khilafah state and it is mandatory for them to be on the basis of Islam only. There is no place for existence of any party or institution, which is based on a Kufr ideology like democracy, socialism or nationalism in the Islamic ideological state. People will be free to have various political and, juristic opinions and to propagate it to people, unless those opinions are built on Kufr basis.

No person, party, group or jama'h is allowed to have and maintain any kind of relationships with any foreign states. Relationships with other countries are the reserved responsibility of the Khaleefah himself and to those who delegates. The Khilafah is not a police state and spying on state citizens is forbidden. Furthermore,

the accused cannot be tortured to extract a confession from him as this is forbidden in Islam.

The complete implementation of Islam is the responsibility of the Islamic state, which ensures that all Muslims living in the state live their life according to Shariah. The state cultivates and builds the personalities of the people living in the state and provides them with an environment of God Fearing (Taqwa) so that people themselves become passionate and motivated to follow Islam with righteousness and awareness and not through fear of punishment by the state.

Rule in Islam is not kingship

It is very important to clear a misunderstanding regarding the Khilafah which many people may carry in their mind that the Islamic way of ruling is similar to kingship. Islam neither accepts kingship as a way to rule nor does the Khilafah have any similarity to it. Kingship is hereditary rule in which the son inherits the kingdom from his father, similar to the way he inherits the wealth from his father. In kingship, the king has exclusive authority, privileges and special exceptions and exemptions available to him, which are not the right of any individual from amongst his subjects. These privileges and exceptions make him above the law and accountable to none. The king has either significance of national symbol where he is lord of the land or the country but does not rule like some European kings or he is the lord of the land as well as the ruler of the country. In this second case, he

becomes the source of law, rules the subjects and country as he wishes like the kings of Saudi Arabia, Morocco and Jordan.

Islam has no concept of hereditary or dynastic rule. Authority is given to whomever the Ummah gives Bayah according to their choice and consent. In the Khilafah state, the Khaleefah or Imam is not entitled to any special exception or exemptions, neither is he eligible for distinct special rights. He is like any another person from the Ummah and his status is not of a national symbol of Ummah, such that the Ummah is his property. He himself does not rule by his wishes. Also his status does not entitle him to rule as he wishes and run the affairs of the state and Ummah according to his whims and desires. Rather he is given the authority to rule by Islam by the Ummah and it is Ummah who selects him and gives Bayah to him with their consent and choice, so that he implements the Shariah of Allah over them. He is bound by the laws of Shariah in his responsibilities, decisions, taking care of affairs of Ummah and protecting their interests.

Furthermore, there is no concept of a heir to the throne in the Islamic ruling system. Islam rejects the dynastic or hereditary rule and does not permit obtain the rule through inheritance. The Khaleefah or Imam can obtain the rule only when Ummah gives him Baiyah with their choice and consent.

Conclusion

Democracy is a Kufr colonialist system like dictatorship, which has failed to solve our problems and is unable to present solutions. When the colonialist West observes that it is difficult to maintain dictatorship any longer, then it signals the restoration of democracy, because when dictatorship fails, then it is democracy which provides the protection of Western interests.

O Muslims! For years these western powers have forced these dictators over you and they have protected the western interests at fullest. When the evil of dictatorship was clearly evident to you and you rejected it, then western nations forced upon you a democracy, by which they again sacrifice your interest and continue to protect their interests as usual. They want to lengthen the period of injustice and oppression over you by keeping you in the darkness of kufr rule.

Has the time not come that you clearly understand the reality of democracy and also reject it as you have rejected dictatorship previously? And you wake up to the reality that you are being bitten from the same hole again and again, the hole of kufr man-made laws and systems.

The West has come to know that the time is set for the return of Islam as a rule and a state. Now Islam is the focus of discussion in every section of society. Today, the call to establish Khilafah has

spread from Indonesia to the Middle East and has become the demand of the street. The West is observing that the return of the Khilafah state is now inevitable. Fear of the return of the Khilafah has possessed their minds to an extent that Western politicians and leaders are expressing their worries in their public speeches and their think tanks have already started planning to counter the Khilafah. In such circumstance what you should do is to lay waste to the final plot of the West i.e. keeping you away from Islam through democracy. We must deliver salvation to the Ummah from colonialist systems, whether dictatorship or democracy. That is only possible when this system is uprooted and replaced by the Islamic Khilafah state, a Khaleefah is given Bayah , who will implement Islam completely and will carry message of Islam to the world through Dawah and Jihad. A Khaleefah who will make Islam superior in the world again, as the Khilafah has done so in the past.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"It is He Who has sent His Messenger with guidance and the Deen of truth, to make it superior over all religions even though the idolaters hate (it)" [TMQ Surah At-Taubah 9:33]